BISHOP SAYS HE IS A SOCIALIST.

Head of Episcopal Church in Utah Rather Surprises His Audience.

SOCIALISM OLD AND

Detrine no Longer Runs From "Kill the President to Feed the Poor" -The Other Churches.

Rishop Spalding of the Episcopal church qualifiedly declared himself a Socialist last night, in Federation of Labor hall where he had been invited by the local Socialists to speak. In the course of his address the bishop said he favored new conditions, making the he favored new conditions, making the following epigram utterances:
"There was a time when Socialism meant everything from kill the president to feed the poor."
"How any one can defend the present empeditive system in society is more

"How any one can defend the present competitive system in society is more than I can understand." "capitalists—why, that which they have acquired, through no merit of their own, is usually squandered; the possessors have no cognizance of their latter to society."

duties to society.

"One gets impatient when he investigates the controllers of capital today, agets the controllers of capital today. Most of them never earned a dollar, though they find it hard to devise means to blow in their income.

"The trusts—I believe, are the present attractors of the competitive system. duties to society.

The trusts—I believe, are the present refutations of the competitive system.

"Just think of J. Pierpont Morgan, He attends every Episcopal convention. A business man, he may think it is a good investment. Why don't the working men take hold of the church and swing its influence against. Morgan, That's for the laborer to decide.

"Morgan is a fine business man, but Morgan is a fine business man, but he is still a heavy load for the church

to carry. "They say if you want a fat, clean cob become a purist, I know men who are making money—more than I am— Though I'm not ready to admit they

are manns are manns are manns."

The poor only are unaelfish. Tom Paine was a great economist, but he was no novice in religious thought."

Bishop Spalding related a story told him by Andrey D. White, former embassador to Germany. Mr. White told hew Alexander II. of Russia had freed the serfs and that he had a constitution drawn up to give his subjects constitutional government. "An assassin, avertheless, had postponed the glad didings for who knows how many ages" he asked.

The bishop said finally: "I am with

The bishop said finally: "I am with you to upset the present economic system. I believe in shorter hours, but you I believe in shorter hours. tem. I believe in shorter hours, but draw the dividing line where the So-dalit denies Christianity. I'm a relig-loss mban and must uphold my theories by the doctrines of Christ."

REV. EDDY'S THEME.

hiks to His Congregation on "The Forks of the Road." Rev. Frank Fay Eddy preached yes-may morning, on "At the Forks of he Road" in the Unitarian church;

The way of orthodoxy is the way Orthodoxy means the ght way, and it follows that someshere there must be an authority to Metermine the rightness of the way. Tradition plays its part here, but usally when fashioned out of tradition or based upon tradition we got a holy church or a sacred book. Thus the ethodoxy of Christianity is of two kinds each supported by authority: one form, that of Roman and Greek Catholicism, assumes to be authorized by the Bible or the sacred book, and by the church or the holy institution; the other form, that of evangelical Protestantism, relies for authority up-on the Bible alone. In a general sense each of these would interpret our text in a similar way. They would say that Jesus Christ came to redeem a fallen humanity from the penalty of their sinful nature. Christ becomes the divine instrument of salvation, and we are told that there is no other way. This is declared by the authority of revelation and expounded by the church. The way of orthodoxy is a much traveled road: in it the mar-

steadily and stolidly on.

The next guideboard points to the way of new orthodoxy, so-called, but which would be better named, perhaps, the pseudo-orthodoxy. This is a new and indeterminate phase of faith, and ind indeterminate phase of taking and indeterminate phase of taking enough a transient one. It seems clear enough, however, that the new orthodoxy has lost the old submissive belief in the authorities as expressed in a holy church and a sacred exelution. It is also plain that it is It is also plain that it is Inclined to lay arress on ethics with the corrolary of salvation of character. It is a phase of religion that is just emerging into self-consciousness. We of the out-and-out liberty camp have out-and-out liberty camp have thought that those who were striving after a new scheme of values in religion would find the simplicity and rationality they needed in our fold. But apparently our faith is too simple, and there are indications that they will tavel for a time at least upon another load. And at last they begin to realize something like definiteness in their hought. Perhaps their best spokesman is Lyman Abbott. In his last book on 'The Christian Ministry' he states as clearly as can be stated the losition of the new orthodoxy in refard to Christ. He begins by accepting Max Muller's definition of religion, which, by the way, is anything but in-

which, by the way, is anything but in-

which, by the way, is anything but indusive.

"It is to some such conception of
Christ that the new orthodoxy is coming apparently. And here it parts coming apparently. hechanical scheme of salvation. To us heems much simpler to think of Jesus as one who aspired, suffered, achieved, as a man; as a man who was born as other men are born, who lived as other hen live, and whose death has no other similaring. Than that of martyrdom. Sgnificance than that of martyrdom. To defty Jesus and construct a theology about Him is like adding an extra piece to one of the children's puzzles, which depend upon putting pleces of cardboard together so as to form a figure. This can be done because the pieces have been cut out of a perfect whole, and consequently, with patience, that design can be reconstructed. But cut to try Postum, out a sloppy mess, consequently, with patience, that day one constructed. But cut are extra plece or replace one of finance, and the solution of the puzzle becomes an impossibility. The same thing occurs when we introduce into the world of law and order an irresolution of law and order an irresolution of the way of heterodoxy is the way of finance of the read o



WAR VETERAN DEPARTS. Sketch of the Late John Robertson Who Was Buried on March 8.

Special Correspondence.

Spanish Fork, March 30 .- A change in the correspondence at this place is responsible for the delay in sending particulars of the death of a veteran of the Black Hawk war, John Robertson, former city marshal, assessor and son, former city marshal, assessor and collector, sexton and school trustee. He was born in Scotland 76 years ago last October. He married Mary Boyack by whom he had 13 children, nine of whom survive. He joined the Church in 1845, arriving here in 1850, passing two years in Salt Lake

before going to Spanish Fork. He also filled an honorable mission to the

Southern states. The funeral was held in the First ward meetinghouse, Spanish Fork, on the 8th inst., Bishop McKell presiding. The speakers, all of whom bore strong testimony to his good deeds, were Wilstake, Dr. Brimhall and ex-Bishop Packard, a companion in the Black Hawk war. The singing of camp fire hymns by a number of veterans from

and in a mystical sense represented that way; in a similar manner he made the truth of the kingdom his own and became representative of it, all be-cause he was experiencing the life of that kingdom of divine communion and loving service. As he realized, so may we, and in the same way. Thus Jesus becomes our human brother. So we interpret the text who choose the way of heterodoxy."

SERMON ON EXCUSES.

Interesting Address by Dr. Paden at Presbyterian Church.

Rev. Dr. Paden gave an interesting discourse last evening, in the First Presbyterian church on the manifold excuses people are prone to offer in declining to become Christians or to interest themselves in the future life. A feature of the evening, was a duo between Mrs. Kate B. Anderson and Miss Pearl Allenbaugh, entitled "The Lord is My Shepherd," that was an unusually fine effort, their voices blending well. The musical feature of the morning service was a contraito solo, "The Promise of Life," by Miss Alice Wolfgang, which was up to that singer's usual high standard of excel-lence. In general, the music at the lence. In general, the music at the First Presbyterian church is very

IN THE NEW CHURCH. Sunday School Room Finished-Rev.

Benj. Young Preached.

The First Methodists occupied for ship, the Sunday school room of which was sufficiently completed to admit of service being held there. The morning sermon was preached by Rev. Penjamin Young, the pastor, from Mark x: 45: "For the Son of Man came

not to be ministered unto, and to give His life as a ransom for many."

The speaker said in part: "Jesus came on the lower level of our hu-manity, and in His progress He touched the struggle of human life all about Him. This was one of the strongest proofs of His divinity. The bitterness, sorrow and grief of men were His by reason of a common humanity. Some people live on stilts—away above those who are about them. Always above the masses, they have signally failed in their missions, because they did not and could not reach men; they were up on stilts. Though their messages were helpful, they could not touch the human heart and move men. So they

human heart and move men. So they have fallen by the wayside.
"Jesus on the contrary, has been the central figure of the ages. He touched men as He touched the leper, and cleansed all who knew that blessed contact. He was a serving, ministering man among men, and that fact has ever been one of the strongest proofs of His divinity. He was the Son of God, and yet a common man.
"Service is the central idea of all modern theology; it is its keynets and

modern theology; it is its keynote, and a ractionary wave is sweeping our Christian lands that will bring a dog-matic and mediaeval theology back into line with the teachings of Jesus which had for their center the service of our fellowmen. The experiences of theology must be lopped off. We must have theology if we are to know God, but human excrescences have left it helpless. Service must be the keynote of the newer theology, for it is conson-

"COFFEE JAGS."

The Doctor Named Them Correctly.

Some one said "Coffee never hurts

some one said "Coffee never hurts anyone." Enquire of your friends and note their experiences.

A Philadelphia woman says "During the last two or three years I became subject to what the doctor called 'coffee lags' and felt like I have heard men say they feel who have drank too much rum. It nauseated me, and I felt as though there was nothing but coffee flowing through my nothing but coffee flowing through my

veins.

"Coffee agreed well enough for a time, but for a number of years I have known that it was doing me great harm, but, like the rum toper, I thought I could not get along without it. It made me nervous, disordered my digestion, destroyed my sleep and brought on frequent and very digress. brought on frequent and very distress

ing headaches.
"When I got what the doctor called a 'coffee jag' on, I would give up drinking it for a few days till my stomach regained a little strength, but I was always fretful and worried and nervous till I was able to resume the

nervous till I was able to resume the use of the drug.

"About a year ago I was persuaded to try Postum, but as I got it in restaurants it was nothing but a sloppy mess, sometimes cold, and always weak, and of course I didn't like it. Finally I prepared some myself, at home, following the directions carefully, and found it delictous. I persevered in its use, quitting the old coffee entirely, and feeling better and better each day, till I found at last, to my great joy, that my allments had all disappeared and my longing for coffee had come to an end.

"I have heretofore suffered intensely from utter exhaustion, besides the other allments and troubles, but this summer, using Postum, I have felt fine." Name given by Postum Co., Battle Creek, Mich.

There's a yeason.

Springville, led by Conductor Harrison, was a special feature. ant with Christ's life and work.

ant with Christ's life and work. If all our Christian people were holy and concentrated to service, what a mighty wave of power would pass through the agencies seeking to evangelize heathen peoples. We put too much emphasis on abstract things. We must come back to Christ and loving service to men. If we could all be determined by this sense of service our lives would be beautiful, charming and helpful. The call to service has caught the The call to service has caught the hearts of the world. Men who have made history have dominated the thought and action of their times be-cause they were moved by the high purpose of serving the masses.

"The great crisis which punctuate human annals have been passed because the men of the hour were serv-ing their fellowmen. In paralleling Christ's life they were successful. That Christ died that we might have life and have it more abundantly is the keynote of the New Testament. This church must stand on that rock of service or a curse will rest upon it. Many men work by proxy. Many church members do this. They lean on Many

the preacher or some willing worker. Christ gave Himself. He carried His own cross. We have too much organized charitable work done by proxy. Men should give themselves. We must measure men by the service they have given. Not what they have got out of life, but what they have put into it is the true standard. Tennyson's seven greatest songs are permeated with the Christlike note. Let us then put emphasis on service and forever put away doing our plain duty by proxy. God help us as a church, and lappy and tottering lives all about us, happy and tottering lives all about us, coming down from stilts and touching with a personal touch the heart we would help to help itself. The central idea of Christian teaching is the altruistic idea. Christ gave Himself; we who believe on Him should give our person touch to bring men to Him."

"EYES THAT SEE NOT."

Dr. Talmage's Theme at L. D. S. Sunday School in Barratt Hall.

Notwithstanding the inclement weather yesterday, a large audience assembled in Barratt hall to attend the ex-ercises of the University Sunday school. Mr. Chas. Kent sang two sacred solos, "Nearer Home Than I Think" and "Ope Thou Mine Eys." Both solos were beautifully rendered and were appreciated by all present.

Dr. Talmage's lecture was, as usual, full of interest and good instruction. full of interest and good instruction. The topic announced was "Eyes that see not;" this was made to embody the graphic account found in the Gospel of John, concerning the healing of the man born blind. The afflicted person was a beggar, known to the habitual visitors to the temple. The disciples raised the question as to who had sinned, the man or his parents, that such a privation had fallen upon him. There was a very general belief that There was a very general belief that every affliction was the specific result of some individual transgression, that therefore the sufferer was a sinner. The lesson imparted by Christ on this occasion in no way affirmed that either the blind man or his parents were sin-less, neither that his affliction was not the result of sin; but it did teach that the affliction was no result of inthat the affliction was no result of individual and specific sin in the sense
of their query. Without further loss
of time in words as to fine points of
justice, the Healer proceeded with the
work of mercy. The man's eyes were
anointed; he was sent to a certain pool
to wash; he obeyed; as to the result,
we read, "He washed, and came seeing," The case proved to be a significant one in the rapidly-developing
drama of pharisaical opposition and
murderous conspiracy. And in it
throughout was manifested the triumph
of righteousness, and the glory of God.
Was this the purpose of the man's
affliction? was affliction

The facts of the miracle appearing The facts of the miracle appearing well established, the opposition followed the utterly puerile charge of Sabbath-breaking. No man, they held, who was not a sinner would do such work on a Sabbath. It may be asked who else had ever done such work before, on the Sabbath or at other times? The man who had been healed was firm to his restiment, brightened with love in his testimony, brightened with love and gratitude that the Jesus who had given him sight was of God. The man progressed rapidly in his education-from the darkness of innocent ignorfrom the darkness of innocent ignorance to the light of intelligent worship. He was more than a match for the critical scribes—for all their learning, their assaults were broken on the rock of his conviction—"This I know, that whereas I was blind, now I see." Because of this confession of Jesus as a man of God, the grataful convert was

BELATED NEGRO KILLS WHITE MAN

John F. Larsen, Commission Merchant, Meets Sudden and Unexpected Death.

WITHOUT WARNING.

Man Who Committed the Deed Gives Himself up, Acts Strangely and Must Answer to Murder Charge.

John F. Larsen, who resided with his wife and children at 634 Fifth East street, was shot and instantly killed, a short time before I o'clock Sunday morning, by a colored man named Anthony Justin Coleman. The man who did the shooting tells a story of the unfortunate occurrence, in substance about as follows:

He says that he was on his way home at the hour named, and that when a short distance northwest of the city and county building, a man stepped out from behind the shrubbery in front of him. Coleman thought he was about to be held up, and he warned the man to move away and not molest him. The latter did leave, so the colored man declares, and went around the building on the east side, while Coleman proceeded on his way, going to the west and south of the building, and at the southeast corner again encountered the man who was killed. Once more the white man approached the colored one, so the latter says, and again the former was warned to keep away. It was then that the shooting took place, according to the story told. The bullet struck a vital organ, and as the victim sank to the pavement, the man who fired the fatal shot hastened to his home, at the southeast corner of the intersection of Fifth South and Second East streets, and told his wife to telephone to the police. He went quickly to the Court saloon, on State street and Fourth South, and from there telephoned to police headquarters, and awaited the oming of the officers.

JUDGE DIEHL NOTIFIED.

Meantime Judge C. B. Diehl had been notified, and he went at once to the notified, and he went at once to the scene of the shooting where already a large crowd had gathered. When the dead man had been turned over and his face exposed, he was instantly recognized by Frank Chandler, who had known him many years. It was none other than a personal friend of his Large whom he had a his. John F. Larsen, whom he had known for the greater part of his life.

WIFE LEARNS OF DEATH.

Mrs. Larsen was vesterday morning apprised of her husband's death, and she is well nigh prostrated with grief. The couple had been married for 17 years, and their married life had been years, and their married life had been most happy. The wife was formerly Miss Louisa Madsen of Manti, but her home has been in this city since her marriage. Five children blessed the union of Mr. and Mrs. Larsen, namely, Martin, aged 14; Jennie, 9; Douglas, 7; Leona, 4, and Calvin, 18 months. The bereaved woman speaks in the highest terms of her dead husband. She says he was ever kind and considerate to her and their children and that he was frugal and industrious. Frequently on Saturday night he would remain late at the store, and on the last day that he lived he told her that she need not expect him home very early, as it was the close of the month as well as the end of the week. She therefore did not feel much concerned over his non-

reasonable time for his coming.

C. O. D. COMMISSION MAN. Mr. Larson was one of the proprie-tors of the C. O. D. commission house. State street near Third South, and his partner was E. C. Henderson. The two men worked on the firm's books until men worked on the firm's books until 10 o'clock Saturday night. They then went to a barber shop, across the street from their store. Mr. Henderson occupied a chair first, and was followed in the same chair by his partner. The former then went out, and that was the last time he saw Mr. Larsen alive.

Just where the latter went after leave

Just where the latter went after leav-ing the barber shop is not stated, and what led up to the fatal shooting will oably never be known by the pubnor in the vicinity where his body lay Yesterday morning, however, the article was found on the lawn on the op-posite side of the building from where the killing took place. There seems to have been some conflict between state-ments made by Coleman to early arrivals upon the scene, and subsequent explanations as given to the police.

CHARGED WITH MURDER.

complaint was today sworn to by Mr. Henderson, charging the colored man with murder in the first degree. The papers were prepared in the office of the county attorney, and the accused will be given a hearing in the criminal division of the city court.

FUNERAL ON WEDNESDAY.

The funeral of Mr. Larsen will be held from the undertaking parlors of S. D. Evans, Wednesday at 3 p. m. The de-ceased was born in Salt Lake City, and ceased was born in Salt Lake City, and was about 40 years of age. His name was Fredericksen, but many years ago he was adopted by John M. Larsen, who lives at 253 Seventh East, and he assumed the name of his foster father. A brother, N. A. Fredericksen, and a sister, Mrs. John Inch, live in this city. Larsen was a member of the Fraternal Union of America, in which ! carried \$2,000 insurance, and he carried a policy in the New York Life Insurance company for \$1,000. Coleman is an employe of the Wilson cafe, and has a wife and one child. They reside at 503 Second East street.

Quick changes from hot to cold and quick changes from not to cold and back again try strong constitutions and cause, among other evils, nasal catarrh, a troublesome and offensive disease. Sneezing and snuffling, coughing and difficult breathing, and the drip, drip of the foul discharge into the throat,—all are ended by Ely's Cream Balm. This horest and positive remedy controlled. This honest and positive remedy contains no cocaine, mercury, nor other harmful ingredient. The worst cases are cured in a short time. All druggists, 50c, or mailed by Ely Bros., 56 Warren Street, New York.

PRESS CLUB DINNER

Annual "Come-Back" of the Fraternity Was a Big Success.

The fourth annual banquet of the Press club passed off with due eclat on Saturday night, the vortex of the cyclone being the Commercial club dining hall. In all about 175 sat down to an old-fashioned beefsteak and ale dinan old-fashioned beefsteak and ale dinner, which commenced at 9 o'clock. The menu card came out in the customary form of The Tabloid, an eight-page miniature paper with a colored supplement and a pink sporting section. The Tabloid was bigger, brighter and better than ever, and crammed with burlesques on the idiosyncrasies of the five daily papers of this city. None was spared and every prominent man in the community came in for attention. Not the least entertaining part of The Tabloid was its ndvertisig columns. Tabloid was its advertisig columns. At the dinner diverse business

transacted, including the election of a candidate to represent Utah in the Hall of Fame; a "See America First" lecture, illustrated with stereoptico views: a meeting of the American party members of the city council; a minstrel show and other features. During the evening original parodies wer rendered by the entire assembly led by the Fred Graham quartet. On and af

came to Salt Lake specially for the occasion was Allan Lovey, one of the charter members of the club, now car-The annual election of officers will take place in the club rooms on the afternoon of the 8th inst.

SETTLING WITH BEEKEEPERS.

Three Smelting Concerns Will Compromise on Losses.

The beckeepers of Salt Lake county. who claim that the business of producing honey has been practically ruined by reason of the smelter smoke nuisance, are about to be compensated for the losses they have sustained. Threaof the four concerns which are the al-leged cause of the trouble have resched an agreement with the bee men, and

the latter will be paid reasonable sums by way of damage.

A convention of the Utah Beekeepers' association will meet in the mayor's room, city and county building, at 19 o'clock on the morning of Friday, April 6. Interesting subjects will be con-sidered along the lines of apiary, such as the producing and disposing of bee products, laws for the protection of the industry, the smelter smoke question, etc. All persons who are interested in these matters are invited to be pres-

ent at the said meeting.
All parties having claims against the sanctier companies are requested by the committee to send in their claims at the earliest possible moment.

HON. DAVID O. ROBINSON

Benefitted by Vinol After All Other Medicines Had Pailed.

The Hon. David O. Robinson, County Treasurer of Frankfort, Ky., writes: "I was very much run down from overwork, and suffered from indigestion and a severe nervous trou-ble. The medicines prescribed all failed to help me, and I could not take cod liver oil or emulsions, as the greasy mix-tures upset my stomach. One of our tures upset my stomach. One of our county officials told me about your delicious cod liver preparation. Vinol, and what it had done for him. I decided to try it, and in a remarkably short time I was a well man. Vinol built me up, cured my stomach and nervous trouble and I have not been so well for years."

Mr. Druchi of Druchi & Franken, our local druggist, says, "Vinol cures conditions like this because it positively contains in a highly concentrated form all tains in a highly concentrated form all of the vitality-making and body-building properties of cod liver oil actually taken from fresh cods' livers, and without a drop of oil to upset the stomach and retard its work."

We ask every run dawn pervous de-

We ask every run down, nervous, de-bilitated, aged or weak person in Salt Lake City and every person suffering from stubborn colds, hanging on coughs, bronchitis or incipient consumption to try Vinoi on our guarantee to return your money if it fails to give satisfaction." Druehi & Franken, Druggists, also Smith Drug, Co., Drug-



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To be sure there are many makes of Kitchen Cabinets of more or less merit and after a careful investigation of comparative qualities we have secured the one that will render the most efficient service at a moderate price.

THE HOOSIER KITCHEN CABINET

That is the Cabinet that fills the place of Kitchen Table and

That is the Cabinet that fills the place of Kitchen Table and Pantry combined.

It has a large Flour Bin with patent sifter attachment—Sugar Bin—Spice Cabinets—Tea and Coffee Canisters—Bread Box—Trays Files — Hooks—Shelves,—and Compartments for all purposes.

It is the embodiment of all the Kitchen Implements into one convenient and sightly piece of Furniture that saves its price many times over, in time and labor.



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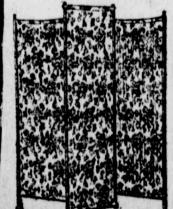
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Well here it is—a 5 ft. three section round golden oak frame covered with fancy prints. Regular \$1.50 value for \$1.16.

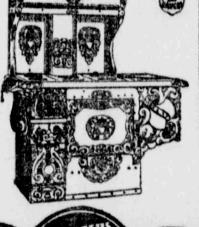
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Here's an Opportunity for You! Many a Housewife will welcome such news as this for offers of this sort are seldom made.

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